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OR  
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OF  
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IN  
HEAVEN AND HELL.

WITH AN INTRODUCTION  
BY GEORGE BUSH.

NEW YORK:  
JOHN ALLEN, 139 NASSAU STREET.  
BOSTON: OTIS CLAPP, 12 SCHOOL STREET.

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## HEAVEN;

OR

### THE NATURE OF HEAVENLY JOY AND HAPPINESS.

#### PREFATORY REMARKS.

In the following developments respecting Heaven and Heavenly Joy, it will be perceived that their foundation is laid in the deepest principles of man's intellectual and moral nature. Like all the other grand features of the system, it appeals directly to the inner intuitions of the reason. It virtually propounds the query, "If the happiness of a human being be in fact seated in the soul, and be dependent on his moral state towards God, *must* not his heaven be essentially what is here described? Can we intelligently conceive of it in any other light?" The man is what he is in his spirit, and not what he is in his body. His happiness therefore in heaven must flow from the interior state of his spirit; and whether Swedenborg was favored with an actual intromission into the world of the blessed, or has given us the result of his own excogitations on the subject arrayed in the costume of an affluent fancy, still if we are satisfied of the *substantial truth* of the representation, on what rational ground can we reject it? This truth, be it observed, if it be truth, is independent of every thing else, however false, embodied in his teachings. No amount of error or falsehood can nullify a single truth in the universe. Truth is truth, in whatever connexion found, and its claims, under all circumstances, are equally imperative. The rejection of a known truth, whether of Revelation or Reason, is a positive affront offered to the God of Truth.

In the present case, however, it will be found that that which is so apt to be reputed as mere fancy and fiction, is so intimately interwoven and inwrought with the acknowledged verity, that it is scarcely possible to separate the admission of the one from that of the other. And the question certainly forces itself upon us, how a mind which could penetrate so profoundly into the depths of our being, and bring forth results that command so entirely the assent of the understanding, should be at the same time so supremely imaginative—so much the sport of wild chimeras—so strangely prone to mix up philosophy with fantasy—as is asserted of Swedenborg. Men of deep metaphysical acumen are usually distinguished by a certain sobriety, calmness, and rigor of judgment in the conduct of their inquiries altogether adverse to the play of a rampant fancy. And this trait in pre-eminent degree we should be authorized *a priori* to expect from Swedenborg, whose whole life, previous to his entrance upon his theological career, had been devoted to the exact sciences, and to those branches of physical research which demand the utmost strictness of reasoning—a characteristic which Newton himself possessed not in higher measure than he. Whence comes it then that one of the deepest thinkers and truest philosophers that ever lived, who is continually bringing forth the most irrefragable conclusions, built upon the profoundest principles of our nature, should still be written a visionary for de-

tailoring phenomena of the other life the existence of which cannot be disproved, and which it is just as probable he should have seen there, in spiritual vision, as that he should have acquired the knowledge of the admitted truth from the same source? For if this truth is accessible by man's unassisted reason, why has it never been developed to the world before? Granting that occasional gleams and intimations of it are discernible elsewhere, which he does not deny but asserts, yet where in the whole field of theology is it laid out in such systematic forms—where disposed in such just proportions—where founded upon so rational a psychology—where confirmed by such cogent reasonings? And is it conceivable that all this is the work of a deluded dreamer—a man who was spared the imprisonment of a mad-house because his hallucinations were harmless, and because his sobriety, urbanity, learning, and splendid talents made him, at the very time he was inditing his volumes of dotage, the charm and the ornament of every circle he approached? Is there any thing more wonderful in the relations than the relator himself, on the common estimate which is formed of both? Yet the power of prejudice avails to stifle the very recognition of a problem, a parallel to which in point of interest and moment it is scarcely possible to present to the human mind. We doubt, however, if this will *always* have to be said.

If there is any thing in what follows which will be likely to meet a resisting dissent in the ordinary mind, it is that part of the statement which implies the *proximity* of good and evil spirits, and the possibility of the latter being brought within the sphere of the felicities of the former, without, however, finding in it an element of bliss. In reply to an objection of this nature our first remark is, that the very strangeness and *apparent* unreasonableness of such a suggestion pleads not a little in favor of its truth; for if Swedenborg were concocting a scheme of imposture to be palmed upon the world, he would have been little likely to incorporate a feature into his system which would so utterly shock their credence as to be rejected at the first blush. But secondly, the idea in itself is entirely consistent with the most rational views we can form of the state after death. The spirit is then ushered into a world to which time and space do not belong. Heaven and hell are not *places*, but *states*. It cannot be said of the Spiritual World that it is above or below—above the skies or beneath the earth—here or there—but it is in man himself; every one has actually in himself his heaven or his hell. But though the Spiritual World is independent of space and time, which are accidents of matter only, yet it still presents the *appearances* of both—appearances resulting from the interior states in which those who inhabit it are successively placed. When therefore man is stripped of his bodily envelope, he has no need of being conveyed by local removal from one place to another to become an inhabitant of the Spiritual World. He finds himself at once in that world, in the full possession of his thoughts and affections, and of every thing which constituted him a man, with the exception of his material body, in place of which he soon perceives himself existing in a spiritual body. A good man released from the flesh comes into conjunction with a society of kindred spirits, and this society is surrounded by all the beauty and splendor of external scenery which *corresponds* with the character of their internal and essential love. This scenery is beheld by other spirits, because being spiritual itself it becomes an object of vision to a spiritual eye, somewhat as we may conceive of the phenomena of dreaming, if the dreams of one mind could become visible to another. Suppose now the case of an evil spirit looking upon the Paradise of this society, and prompted by a wish to enter it. It is obvious that as the scenery is merely an objective emanation of their interior states, it would be impossible for him to enter it except as his state should conform to theirs; and the attempt to effect this conformity would be in fact merely *an attempt to force his internal state into a harmony with theirs*. This would have the *appearance* of a local approximation, and the repulse would be no other than the violent recoil in his own mind from perceiving the repugnance between states so hostile to each other. This is the great gulf which separates Dives from Abraham; and this will explain what is meant by the permission

which Swedenborg says is freely granted to any spirit that desires it, to make the trial whether he could be happy in Heaven. It is virtually the same trial which may be made, and doubtless frequently is made, by an unregenerate man in this world when he attempts to get up within himself the peculiar feelings and exercises of a devout Christian; only in the one case the mental process is externally imaged forth by appropriate representations, and in the other not.

Aided by the remarks now made, the reader will be enabled to put the right construction upon the following relation (*Arc. Cel.* 4220.); "Sometimes spirits recently deceased, who interiorly have been evil during their lives in the world, but exteriorly have borrowed an appearance of good by the works which they have done for others for the sake of self and the world, have complained that they were not admitted into heaven, they having no other opinion of heaven than as of a place into which they might be admitted by favor. But it was sometimes answered them that heaven is denied to no one, and if they were desirous of it they might be admitted. Some also were admitted to the heavenly societies which were nearest the entrance, but when they came thither, by reason of the contrariety and repugnance of the life, they perceived, as was said, an agony and torment, as it were infernal, and cast themselves down thence, saying afterwards that heaven to them was hell, and that they had never believed that heaven was such."

It is doubtless extremely difficult to speak of Heaven and its inhabitants without employing language which conveys the idea of locality, but it is absolutely necessary, in order to a just view of the subject, to conceive of it as a state, or rather as a concrete made up of the collective internal states of those who constitute it. Swedenborg sometimes speaks of the Word as passing through Heaven, by which is meant nothing like an utterance passing through empty space, but the Divine Truth passing through the minds of myriads of intelligent beings, till it comes down to men on earth, who receive it under the veil of the literal sense—whereas the angels, from the very constitution of their nature, receive it in its interior spiritual or celestial sense. But this will be more fully developed in a subsequent number.—B.]

1. What heaven is, and what heavenly joy, is known to scarce any one at this day; they who have thought about them have conceived so general and so gross an idea concerning them, that it scarcely amounts to an idea: from the spirits who come out of the world into the other life, I was best enabled to know what notion they entertained of heaven and of heavenly joy, for, when left to themselves, they think in like manner as if they were in the world. The reason why it is not known what heavenly joy is, is because they who have thought about it have drawn their judgment from external joys which are of the natural man, not knowing what the internal or spiritual man is, thus neither what his delight and blessedness is; wherefore if they should be told, by those who are in spiritual or internal delight, what and of what quality heavenly joy is, they would not be able to comprehend it, for it would fall into an unknown idea, thus not into perception, wherefore it would be amongst those things which the natural man would reject. Yet every one may know, that when man leaves the external or natural man, he comes into the internal or spiritual, whence it may be known, that heavenly delight is internal and spiritual delight, but not external and natural; and since it is internal and spiritual, that it is purer and more exquisite, and that it affects the interiors of man, which are of his soul or spirit. From these considerations alone every one may conclude, that his delight is of such a quality as had been the delight of his spirit, and that the delight of the body, which is called the delight of the flesh, is respect-



ively not heavenly; what also is in the spirit of man, when he leaves the body, this remains after death, for then he lives a man-spirit.

2. All delights flow forth from love, for what a man loves, this he feels as delightful, nor hath he any one delight from any other source; hence it follows, that such as the love is, such is the delight: the delights of the body or of the flesh all flow forth from the love of self and from the love of the world, hence also they are concupiscences and the pleasures attending them; but the delights of the soul or spirit all flow forth from love to the Lord and from love towards the neighbor, hence also they are the affections of good and truth, and interior satisfactions: these latter loves with their delights flow-in from the Lord, and out of heaven, by an internal way, which is from above, and they affect the interiors; but the former loves with their delights flow-in from the flesh and from the world by an external way, which is from beneath, and they affect the exteriors. In proportion therefore as those two loves of heaven are received, and affect, in the same proportion the interiors are opened, which are of the soul or spirit, and look from the world to heaven; but in proportion as those two loves of the world are received and affect, in the same proportion the exteriors are opened, which are of the body or the flesh, and look from heaven to the world. As loves flow-in and are received, so at the same time also their delights flow-in, the delights of heaven into their interiors, the delights of the world into the exteriors, since, as was said, all delight is of love.

3. Heaven in itself is such, as to be full of delights, insomuch that, viewed in itself, it is nothing but what is blessed and delightful, since the divine good proceeding from the divine love of the Lord makes heaven in general and in particular with every one there, and the divine love consists in willing the salvation of all and the happiness of all from inmost principles and fully: hence it is, that whether we speak of heaven or of heavenly joy, it is the same thing.

4. The delights of heaven are ineffable, and likewise are innumerable, but of those innumerable delights not one can be known nor credited by him who is in the mere delight of the body or of the flesh, since, as was said above, his interiors look from heaven to the world, thus backwards; for he who is wholly immersed in the delight of the body or of the flesh, or, what is the same thing, in the love of self and of the world, hath no sensation of any delight but what is to be found in honor, in gain, and in the pleasures of the body and the senses, which so extinguish and suffocate the interior delights, which are of heaven, that their existence is not believed; wherefore a person of this description would wonder greatly, if he were only told that there are delights given on the removal of the delights of honor and of gain, and still more if he were told, that the delights of heaven succeeding in their place are innumerable, and such that the delights of the body and of the flesh, which are chiefly the delights of honor and of gain, cannot be compared with them: hence the reason is evident, why it is not known what heavenly joy is.

5. How great the delight of heaven is, may be manifest only from this consideration, that it is a delight to all in heaven to communicate their delights and blessings to another, and whereas all in the heavens are of such a character, it is evident how immense is the delight of heaven; for, as was shown above, n. 268, in the heavens there is a communication of all with each, and of each with all. Such communication flows forth from the two loves of heaven,

which, as was said, are love to the Lord and love towards the neighbor; these loves are communicative of their delights: the reason why love to the Lord is of such a quality, is, because the love of the Lord is the love of communication of all that he hath with all, for He wills the happiness of all; similar is the love in each of those who love Him, because the Lord is in them, whence there is a mutual communication of the delights of the angels one amongst another: that love towards the neighbor is also of such a quality, will be seen in what follows: from which considerations it may be manifest, that those loves are communicative of their delights: it is otherwise with the loves of self and of the world: the love of self withdraws and takes away all delight from others, and centers it in itself, for it wills well to itself alone; and the love of the world is desirous to possess its neighbor's property as its own; wherefore these loves are destructive of the delights appertaining to others; if they are communicative, it is for the sake of themselves, and not for the sake of others, wherefore in respect to others they are not communicative, but destructive, only so far as the delights of others appertain to themselves, or are in themselves. That the loves of self and of the world, when they have rule, are of such a quality, hath been often given me to perceive by living experience; as often as spirits who were principled in those loves whilst they lived as men in the world, approached, so often my delight departed and vanished; and I was likewise told, that if such only approach towards any heavenly society, the delight of those who are in the society is diminished, altogether according to the degree of their presence, and, what is wonderful, those wicked spirits are then in their delight: hence it hath been made evident what is the quality of the state of such a man in the body, for it is similar to what it is after separation from the body, viz. that he desires or covets the delights or goods of another, and so far as he obtains them, so far he hath delight: from these considerations it may be seen, that the loves of self and of the world are destructive of the joys of heaven, thus altogether opposite to heavenly loves, which are communicative.

6. It is, however, to be noted, that the delight in which they are who are principled in the loves of self and of the world, when they approach to any heavenly society, is the delight of their concupiscence, thus likewise altogether opposite to the delight of heaven; they come into the delight of their concupiscence from the deprivation or removal of heavenly delight with those who are in it: the case is otherwise when there is no deprivation and removal, for then they cannot approach, because so far as they then approach, so far they come into agony and pain: hence it is that they seldom dare to come near: this likewise hath been given me to know by several experimental cases, some of which I will also mention. Spirits who come from the world into the other life, desire nothing more than to be admitted into heaven, this being the request of almost all, supposing that heaven consists only in being introduced and received; wherefore also, since they are desirous of it, they are conveyed to some society of the ultimate heaven; but when they who are principled in the love of self and of the world approach to the first threshold of that heaven, they begin to be tortured and so interiorly tormented, that they feel in themselves rather hell than heaven, wherefore they cast themselves down headlong thence, nor are they at rest until they come into the hells amongst those of

their own quality. It hath also very frequently been the case, that such spirits have desired to know what heavenly joy is, and when they have been told that it is in the interior of the angels, they have wished to have it communicated to themselves, wherefore this also was granted, for what a spirit desires, who is not yet in heaven or in hell, is given him, if it conduces to any good purpose; but when the communication was made, they began to be tormented, insomuch that, by reason of their pain, they did not know in what posture to place their bodies; they were seen to thrust down their head even to the feet, and cast themselves to the earth, and there to writhe themselves into foldings in the manner of a serpent, and this by reason of interior torture: such was the effect which heavenly delight produced with those who were in delights derived from the love of self and of the world; the reason is, because those loves are altogether opposite, and when one opposite acts into another, such pain is produced; and whereas heavenly delight enters by an internal way, and flows-in into a contrary delight, it twists backwards the interiors which are in that delight, thus turns them into what is opposite to themselves, whence they are made sensible of such torture. The reason why they are opposite, is, because, as was said above, love to the Lord and love towards the neighbour are willing to communicate all that they have to others, for this is their delight, whilst the love of self and of the world are desirous to take away from others all that they have, and to impart it to themselves, and so far as they can accomplish this purpose, so far they are in delight. From these considerations it may likewise be known, whence it comes to pass that hell is separated from heaven, for all who are in hell were principled, when they lived in the world, in the mere delights of the body and of the flesh derived from the love of self and of the world, but all who are in the heavens were principled, when they lived in the world, in the delights of the soul and of the spirit grounded in love to the Lord and in love towards the neighbor: and since the above loves are opposite, therefore also the hells and the heavens are altogether separated, and this to such a degree that a spirit who is in hell dares not even put forth a finger thence, or elevate the crown of his head, since in proportion as he attempts it he is tortured and tormented; this likewise I have often seen.

7. The man who is principled in the loves of self and of the world, feels, so long as he lives in the body, a delight derived from those loves, and likewise in singular the pleasures to which they give birth: but the man who is principled in love to God and in love towards the neighbor, does not feel, so long as he lives in the body, a manifest delight arising from those loves, and from the good affections derived from them, but only a blessedness almost imperceptible, because it is stored up in his interiors, and is veiled by the exteriors which are of the body, and rendered less sensible by worldly concerns; but the states are altogether changed after death; the delights of the love of self and of the world are then turned into what is painful and direful, because into such things as are called infernal fire, and by turns into things defiled and filthy, corresponding to their unclean pleasures, which, what is wonderful, are in such case delightful to them: but the obscure delight and almost imperceptible blessedness, which appertained to those in the world who were principled in love to God and in love towards their neighbor, is then turned into the delight of heaven, which is in every way perceptible and sensible; for that blessed



principle which was stored up and concealed in their interiors, when they lived in the world, is then revealed and brought forth into manifest sensation, because they are then in the spirit, and that was the delight of their spirit.

8. All the delights of heaven are conjoined with and are in uses, because uses are the goods of love and charity, in which the angels are principled; wherefore every one hath delights of such a quality as are those uses, and likewise in such a degree as is the affection of use. That all the delights of heaven are delights of uses, may be manifest from comparison with the five senses of the body appertaining to man: there is given to every sense a delight according to its use, to the sight its delight, to the hearing, to the smell, to the taste, and to the touch, their delights; to the sight, the delight derived from beauty and forms, to the hearing, that derived from harmonies, to the smell, that derived from odors, to the taste, that derived from what is savory: the uses which each of them perform are known to those who attend to such considerations, and more fully to those who are acquainted with correspondences; that the sight hath such delight, is owing to the use which it affords to the understanding, which is the internal sight; that the hearing hath such delight, is owing to the use which it affords both to the understanding and to the will by hearkening; that the smell hath such delight, is owing to the use which it affords to the brain and likewise to the lungs: that the taste hath such delight, is owing to the use which it affords to the stomach and thence to the universal body, by nourishing it: conjugal delight, which is a purer and more exquisite delight of touch, is more excellent than all those above mentioned on account of its use, which is the procreation of the human race, and thence of the angels of heaven. These delights are in those sensories by virtue of an influx of heaven, where every delight is of use and according to use.

9. Certain spirits, from an opinion conceived in the world, believed that heavenly happiness consisted in an idle life, in which they were to be served by others; but they were told that happiness in no case consists in being at rest from employment, and in enjoying the happiness thence resulting, for thus every one would be desirous to possess the happiness of others for himself, and since every one would be so desirous, no one would have happiness; such a life would not be active but indolent, in which the faculties would become torpid: when yet it may be known to all, that without active life there can be no happiness of life, and that cessation from employment is only for the sake of recreation, that man may return with greater alacrity to the activity of his life: it was afterwards shown by many considerations, that angelic life consists in performing the goods of charity, which are uses, and that the angels find all their happiness in use, from use, and according to use. To those who entertained an idea that heavenly joy consisted in living a life of indolence, and in breathing eternal joy without employment, it was given to perceive, in order to make them ashamed, what is the quality of such a life; and it was perceived to be most sorrowful, and that all joy being thus destroyed, after a short time would they loathe and nauseate it.

10. The spirits who believed themselves better instructed than others, declared that it was their belief in the world, that heavenly joy consisted in this alone, that they should praise and celebrate God, and that this was active life;

but they were told, that to praise and celebrate God is not such active life, and that neither hath God need of praises and celebration, but that He wills that all should perform uses, and thus the goods which are called goods of charity : but they could not conceive any idea of heavenly joy in performing the goods of charity, but of servitude : nevertheless the angels testified, that in the performance of such good works there is the highest state of freedom, because it proceeds from interior affection, and is conjoined with ineffable delight.

**11.** Almost all who come into the other life, suppose that every one hath a similar hell, and that every one hath a similar heaven, when yet both in hell and heaven there are infinite varieties and diversities, and in no case is the hell of one similar to that of another, nor the heaven of one similar to the heaven of another, in like manner as in no case one man, spirit, and angel, is altogether like another, not even as to the face ; when I only thought that two were altogether similar or equal, the angels expressed horror, saying, that every one thing is formed from the harmonious agreement of several things, and that every one thing is such as that agreement is ; and that thus every society of heaven makes one, and that all the societies of heaven make one, and this from the Lord alone by love. Uses in the heavens, in like manner, are in all variety and diversity, and in no case is the use of one altogether similar and the same with the use of another, thus neither is the delight of one similar and the same with that of another ; and still more, the delights of every one's use are innumerable, and those innumerable delights are in like manner various, but still conjoined together in that order that they mutually respect each other, as the uses of every member, organ, and viscus in the body, and still more as the uses of every vessel and fibre in every member, organ, and viscus, all and singular of which are so consociated, that they respect their own good in another, and thus in all, and all in each : from this universal and singular aspect they act as one.

**12.** I have occasionally discoursed with spirits who had come recently from the world, concerning the state of eternal life, viz. that it is of importance to know who is the Lord of the kingdom, what is the quality of the government, and what its form ; as in the case of those in the world who remove into another kingdom, nothing is of more concern than to know who and of what quality the king is, what is the nature of his government, with several other particulars which relate to that kingdom ; how much more then must this be the case in this kingdom, in which they are to live to eternity ! Be it therefore known to them, that it is the Lord who governs heaven, and likewise the universe, for He who governs one governs the other, thus that the kingdom in which they now are is the Lord's, and that the laws of this kingdom are eternal verities, which are all founded in this law, that the inhabitants should love the Lord above all things and their neighbor as themselves ; yea, what is more, if they are desirous to be as the angels, that they ought now to love their neighbor better than themselves. On hearing these things, they were unable to make any reply, because in the life of the body they had heard something of the kind, but had not believed it, wondering that there should be such love in heaven, and that it could be possible for any one to love his neighbor more than himself : but they were informed that all goods increase immensely in the other life, and that such is the life in the body, that they cannot advance

farther than to love their neighbor as themselves, because they are in corporeal principles ; but when these are removed, the love then becomes purer, and at length angelical, which is to love their neighbor more than themselves, for in the heavens their delight is to do good to another, and it is not delightful to do good to themselves, unless that it may become another's, thus for the sake of another ; and that this is to love their neighbor more than themselves. That it is possible for such love to be given may be manifest, it was urged, from the conjugal love of some persons in the world, in that they preferred death rather than that any injury should be done to their conjugal partner ; the same was evidenced from the love of parents towards their children, in that a mother would rather suffer hunger than see her infant in want of food ; likewise from sincere friendship, wherein one friend will expose himself to perils for the sake of another ; and likewise from civil and pretended friendship, which is desirous to emulate what is sincere, which can make an offer of its best possessions to those for whom it professes good-will, and also that such is its language, though not the disposition of the heart ; lastly it was evidenced from the nature of love, which is such, that its joy is to serve others, not for its own sake but for theirs. Nevertheless these things could not be apprehended by those who loved themselves more than others, and who in the life of the body had been greedy of gain ; least of all could they be apprehended by the avaricious.

**13.** A certain one who in the life of the body had been a person of extraordinary power, retained also in the other life his desire of ruling ; but he was told, that he was in another kingdom, which is eternal, and that his authority on earth was expired, and that where he was now no one is esteemed except according to good and truth, and to the mercy of the Lord, in which he is principled by virtue of his life in the world ; also that this kingdom is circumstanced as on earth, where men are esteemed for their wealth, and for their favor with the prince, wealth here being good and truth, and favor with the prince being the mercy in which man is principled according to his life in the world in respect to the Lord ; if he is desirous to rule otherwise, he is a rebel, for he is in the kingdom of another. On hearing these things he was ashamed.

**14.** I have discoursed with spirits who supposed heaven and heavenly joy to consist in this, that they should become great ; but they were told, that in heaven he is greatest who is least, for he is called least who hath no power and wisdom, and is willing to have no power and wisdom, from himself, but from the Lord, and he who is least, according to this description, hath the greatest happiness ; and since he hath the greatest happiness, it thence follows that he is the greatest, for thus he hath all power from the Lord, and excels all in wisdom ; and what is it to be greatest, unless to be most happy ? for to be most happy is what the powerful seek by power, and the rich by riches. They were further told, that heaven doth not consist in the desire to be least with a view to be the greatest, for in such case the mind aspires and desires to be the greatest, but it consists in willing from the heart the good of others more than of themselves, and in serving others for the sake of their happiness, without regard to any end of remuneration on their own account, but from a principle of love.

**15.** Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmost principles of the life of the angels, and thence in every

particular of their thought and affection, and from these in every particular of their speech and their action; it is as if the interiors were fully open and unloosed to receive delight and blessedness, which is dispersed through every fibre, and thus throughout the whole, whence its perception and sensation is such as to admit of no description; for what commences from inmost principle flows-in into every one of the things which are derived from those principles, and propagates itself always with augmentation towards the exteriors. Good spirits, who are not as yet in that delight, because not as yet raised up into heaven, when they perceive it from an angel by the sphere of his love, are filled with such delight, that they come as it were into a sweet swoon: this hath occasionally been the case with those who desired to know what heavenly joy is.

16. Certain spirits also were desirous to know the nature of heavenly joy, on which account it was granted them to perceive it to that degree that they could bear it no longer; nevertheless it was not angelic joy, scarce amounting to the least degree of what is angelic, as was given me to perceive by communication; it was so slight as almost to border upon cold, which yet they called most celestial, because it was their inmost joy: hence it was manifest, not only that there are degrees of the joys of heaven, but also that the inmost joy of one scarce approaches to the last or middle joy of another; also that when any one receives the inmost of his own joy, he is in his own heavenly joy, and that he cannot endure what is more interior, which becomes painful to him.

17. Certain spirits, not of an evil sort, sunk into rest, as into sleep, and thus as to the interiors which are of their mind, they were translated into heaven; for spirits, before their interiors are opened, can be translated into heaven, and be instructed concerning the happiness of those who dwell there; I saw them, when they had thus rested for half an hour, and were afterwards conveyed back into the exteriors in which they before were, and at the same time also into the recollection of what they had seen: they said that they had been amongst angels in heaven, and that they had there seen and perceived things stupendous, all shining as of gold, silver, and precious stones, in wonderful forms, which were admirably varied; and that the angels were not so much delighted with the external things themselves, as with those which they represented, which were divine, ineffable, and of infinite wisdom, and that these things were to them a source of joy; besides innumerable things which could not be expressed in human languages, not even as to a ten thousandth part, nor be admitted into ideas containing anything material.

18. Almost all who come into the other life, are ignorant of the nature of heavenly blessedness and felicity, because they do not know what and of what quality internal joy is, having no perception of it but what they conceive from corporeal and worldly gladness and joy; wherefore what they are ignorant of they suppose to be nothing, when yet corporeal and worldly joys are of no account respectively; the well-disposed, therefore, who do not know what heavenly joy is, to the intent that they may know [*scio*] and understand [*cognosco*]\*

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\* The Author here and elsewhere distinguishes knowledge into two kinds, which he expresses by the Latin terms *scio* and *cognosco*, both of which are rendered indiscriminately

what it is, are first conveyed to paradisaical scenes which exceed all idea of the imagination; on this occasion they suppose that they are admitted into a heavenly paradise, but they are taught that this is not happiness truly celestial; wherefore it is given them to know [*cognosco*] the interior states of joy perceptible to their inmost principles; they are afterwards conveyed into a state of peace even to their inmost principles, when they confess, that nothing of the kind is at all expressible, nor even conceivable: finally they are let into a state of innocence, even also to their inmost sense; hence it is given them to know what spiritual and celestial good really is.

**19.** But that I might know what and of what quality heaven is and heavenly joy, it hath been often and for a long time granted me by the Lord to perceive the delights of heavenly joys, wherefore, since I have had living experience, I can know them, but not at all describe them; yet something shall be said, in order to give some idea of them. It is an affection of innumerable delights and joys, which together compose a certain state or affection, in which state or affection, taken as a common whole, are contained the harmonies of innumerable affections, which do not come to the perception distinctly, but obscurely, because the perception is most common [or general]; still it was given to perceive, that things innumerable were contained in it, in such an order as to admit of no description, those innumerable things being such as flow from the order of heaven: such is the order in each and even the least things of affection, which are presented and perceived as one most common [or general] thing, according to the capacity of him who is the subject: in a word, infinite things arranged in a most orderly form are in every common [or general] thing, and there is nothing but what lives, and affects, and indeed all things from inmost principles, for from those principles heavenly joys proceed. It was likewise perceived, that the joy and delight came as from the heart, diffusing themselves with the greatest softness, through all the inmost fibres, and thence into the congregate fibres, with such an inmost sense of gratification, that the fibre is as it were nothing but joy and delight, and in like manner every principle of perception and sensation thence derived, receiving its life from happiness. The joy of bodily pleasures, compared with those joys, is as a gross and pungent clot compared with a pure and most gentle aura. It was observed, that when I was desirous to transfer all my delight into another, a more interior and fuller delight than the former continually flowed-in in its place, and it was perceived that this was from the Lord.

**20.** They who are in heaven are continually advancing to the spring of life, and the more thousands of years they live, so much the more delightful and happy is the spring to which they attain, and this to eternity, with increments, according to the progresses and degrees of love, of charity, and of faith. Women who have died old and worn out with age, yet have lived in faith in the Lord, in charity towards their neighbor, and in happy conjugal love with a husband, after a succession of years come more and more into the flower of youth and adolescence, and into a beauty which exceeds every idea of beauty at all perceptible by the sight: goodness and charity is

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by the English term *I know*. The distinction is the same as between *science* and *knowledge* or between a notice received *externally through the senses*, and a notice received *internally by means of rational deduction and conclusion*.—T.E.

what forms and makes a resemblance of itself, producing this effect, that the delight and beauty of charity shine forth from every part of the face, so that they themselves are forms of charity. They have been seen by some, who were filled with astonishment. The form of charity, which is seen to the life in heaven, is such, that charity itself is what forms the effigy and is effigied, and this in such a manner, that the whole angel, especially the face, is as it were charity, which manifestly both appears and is perceived; which form, when it is viewed, is ineffable beauty, affecting with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young. They who have lived in love to the Lord, and in charity towards the neighbor, become such forms, or such beauties, in the other life: all the angels are such forms, with innumerable variety; and of these heaven consists.—*Heaven and Hell*, n. 395–414.

#### FARTHER PARTICULARS RESPECTING HEAVEN AND HEAVENLY HAPPINESS.

[The drift of the preceding disclosures respecting the nature of celestial joy and bliss is still further illustrated by the instances that follow. They doubtless contain some items at variance with our preconceived ideas of that state, especially those expressed by the term *corporeal*, and which imply the exercise of the *senses* in a manner very much akin to that of the present life. But it is not to be forgotten that the possession of a *spiritual body* is all along supposed in regard to departed spirits, and sensations are ascribed to this body because it is in fact the spiritual body which is the true seat and subject of sensation in the material body. Of this power it is so far from being deprived by death, that its sensations then become infinitely more exquisite and perfect than before. This body, though spiritual, is, according to Swedenborg, as truly an *organized* body as the body of flesh, it being indeed the type, model, or exemplar of the outward material structure. If this be so, the intimation that the spiritual man may *sleep* in the other world as well as in this, ought not to strike us as incredible; and if he sleep he may dream, and his dreams may give him, in some cases, a more correct idea of the interior nature of heavenly joy than he could acquire in his ordinary waking state, just as the same effect may be produced by the same means during a man's sojourn on the earth.

It is important to bear in mind that the state of which these things are affirmed is the *World of Spirits*, which is a state preliminary to that of Heaven and Hell. That we have no express disclosures of the conditions of this state in the Scriptures is not a valid argument against the truth of Swedenborg's representations, for it is impossible to show that there may not be truths in regard to our future existence which are not revealed in the Bible, or that God has precluded himself from communicating further light to his creatures respecting the facts of the life beyond the grave. Whether he has actually done this, and through Swedenborg as a medium, every man must judge for himself, from the evidence afforded. This evidence is founded upon the internal mental and moral constitution of our nature; and he who is not afraid to abide by the convictions arising from this source, will have little difficulty in admitting the truth of the disclosures here made known to him. Taken as a whole, in their amazing compass and variety of detail, and in their character of intrinsic probability, he finds himself far more at ease in resting in the belief of their truth than in that of their falsehood. He looks in vain for a satisfactory solution



of the problems involved to the theory of designed imposture or unconscious delusion ; and their profoundly *practical* bearing on his heart and life give him increased assurance in the decisions of his sober judgment.—B.]

1. A certain spirit applied himself to my left side, inquiring whether I knew how he might enter into heaven ; to whom it was given to reply, that to be admitted into heaven is of the Lord alone, who alone knows the quality of every one. There are very many such, who come from the world, and seek nothing else than that they may come into heaven, not knowing at all what heaven is, and what heavenly joy ; that heaven is mutual love, and that heavenly joy is the joy thence ; wherefore they who do not know, are first informed what heaven is, and what heavenly joy is, even by lively experience. A certain spirit of this sort, who at his first entrance into another life, in like manner longed for heaven, in order that he might perceive the quality of heaven, had his interiors opened so as to be made somewhat sensible of heavenly joy ; which being perceived, he began to cry out in great agony, praying earnestly to be delivered, and declaring that he could not live for misery ; wherefore his interiors were closed towards heaven, and he was thus restored. From this instance it may appear, with what stings of conscience, and with what uneasiness they are tortured, who are admitted into heaven only a short time, while they are not of the heavenly character.

2. Certain others also were desirous of going into heaven, who were in like manner ignorant of the nature of heaven ; and it was told them, that to go into heaven, unless they were in the faith of love, was as dangerous as to walk into a fire ; still however they desired it ; but when they came to the first court of heaven, or to the inferior sphere of angelic spirits, they were so affected, that they instantly cast themselves headlong back again : hereby they were instructed how dangerous a thing it is even to approach towards heaven, before the spirit is prepared by the Lord to receive the affections of faith.

3. A certain spirit, who during his life in the body had made light of adultery, was also, because he desired it, admitted to the verge of heaven : but when he was come thither, he began to be tortured, and to smell as it were the stench of a dead body, arising from himself, even till it became intolerable : and it appeared to him that if he should go farther he should perish ; wherefore he was cast down to the earth beneath, and was enraged, that he should come into such tortures on being admitted to the verge of heaven, because he was then admitted into a sphere which was opposite to adultery : he is amongst the unhappy.

4. Certain spirits, who were ignorant of the nature of heavenly joy, were unexpectedly raised up into heaven, being reduced to a state which rendered them capable of such elevation, namely, a sleep being induced on them as to their corporeal things, and phantasies : hence I heard a certain one saying to me, that he now for the first time was sensible how great were the joys of heaven ; and that he had been much deceived in having any other idea, for that since he had a perception of the joys communicable in the inmost of himself, he found them indefinitely transcending the highest gratifications of the bodily life, which he called filthy.

5. They who are taken up into heaven, for the sake of knowing the nature and quality thereof, are either reduced to a state of sleep, as to their corporeal

things and phantasies, inasmuch as none can enter into heaven with these things which they carry with them from this world; or they are encompassed with a sphere of spirits, by which such things as are impure, and which occasion disagreement, are miraculously tempered: in some cases the interiors are opened: thus and otherwise, according to their lives, and the characters thence derived.

6. That the universal heaven has relation to the Lord alone, and that all and every one therein have the same relation, both in general and in the most particular cases, has been often proved to me by much experience; this relationship is the true cause and ground of order, of union, of mutual love and happiness; for by virtue thereof each individual regards the well-being and happiness of the whole body at large, and the body at large regards the well-being and happiness of each individual.

7. By like repeated experience I have been convinced, that all the joy and happiness known in heaven are from the Lord alone; one instance of which experience it is here permitted me to relate: I observed some angelic spirits busily employed in forming a candlestick, with its sconces and decorations, all after a most exquisite taste, in honor of the Lord. It was given me to attend to them for an hour or two, during which time I was witness to the pains they took, in order that the whole and every part might be beautiful and representative; they supposing that what they did was done independently and from themselves; but it was given me to perceive clearly, that it was not in their power to devise or invent anything of themselves: at length after some hours they said, that they had constructed a most beautiful representative candlestick in honor of the Lord, whereat they rejoiced from the inmost ground of their hearts; but I told them, that they had neither devised nor constructed any part of the workmanship of themselves, but that the Lord alone had done it for them: at first they would scarce believe what I said, but being angelic spirits, they received illustration, and confessed that it was really so. The same is true with respect to all other representatives, and with all and everything belonging to affection and thought, and consequently with all heavenly joys and happinesses, that even the smallest of them all is from the Lord alone.—*Arc. Cel.*, 537-552.

#### HEAVEN CONSTITUTED OF INNUMERABLE SOCIETIES.

[The fact announced in the present section, of the existence of innumerable societies in Heaven, is one that holds a prominent place in Swedenborg's disclosures, and to which we shall devote a larger consideration in a future number. We here give simply a general outline of the heavenly constitution in this respect, which will prepare the reader for a more detailed account of it hereafter.

What is affirmed below of the intimate conjunction of spirits with each other, and of the absolute dependence of men on earth, as to the continued possession of life itself, upon influx and communication from the spirits of the other world, must necessarily be uttered to some disadvantage at present, as the laws of spiritual intercourse have not yet been laid open. But in developing particular features of a system so vast it is scarcely possible to

avoid anticipations of this nature, which cause some embarrassment. The reader may however be assured that he will eventually meet with a solution of whatever difficulties he encounters at the outset, a solution growing out of the laws of spiritual being, and which will scarcely fail to prove satisfactory in the end, however repugnant at first to his established belief; nor is there any thing in regard to Swedenborg which will draw more largely on his wonder than the apparently prophetic foresight of every possible form of objection likely to be urged against his revelations, and the provision contained in the system for meeting them.

That the influx of infernal spirits is essential to the life of the wicked, depends upon the same principle which makes necessary the influx of celestial spirits to the life of the good. Every man is upheld in the life of his love by vital communication with kindred spirits. They act respectively upon the proprium or interior selfhood of the individual, and the character of this is never changed by any process which breaks in upon his moral freedom. "In man," says De Guays, "are good and bad spirits, who transmit to him good and bad affections, pure and impure thoughts. Without the affections and thoughts which are transmitted to him from the spiritual world, and which are changed when he receives them into natural affections and thoughts, man could not live, for the life of man consists in affections and thoughts; but in order that man may be man, and not an automaton, he has received free will and rationality as his own, and it is by these two faculties that he appropriates or rejects the affections and thoughts which came to him from the spiritual world by the two influxes."—(*Letter X.*) The idea here advanced, is intimately connected with the grand psychological position of Swedenborg, that *a man's essential life is his love*, whether good or evil, but if it is evil it is what the Scriptures term *spiritual death*.—B.]

1. There are three heavens, the first where good spirits are, the second where angelic spirits are, the third where angels are; and one more interior and purer than another; thus they are most distinct from each other. Each heaven, both the first, the second, and the third, is distinguished into innumerable societies, and each society consists of many individuals, who by harmony and unanimity constitute as it were one person; and all the societies together constitute as it were one man. The societies are distinguished from each other according to the differences of mutual love and of faith towards the Lord; which differences are so innumerable, that it is not possible to recount even the most universal genera: nor is there the least given difference, which is not arranged in the most orderly manner, so as to conspire unanimously to the common one, and the common one, to the unanimity of the individuals, and hereby to the happiness of all as promoted by individuals, and of individuals as promoted by all: hence every particular angel, and every particular society, is an image of the universal heaven, and a kind of heaven in miniature.

2. Consociations in another life are wonderful, and are comparatively as relationships on earth, in that they are acknowledged as parents, as children, as brethren, as kinsfolk, and as relations: according to such differences is their love: the differences are indefinite, and the communicative perceptions so exquisite, as not to admit of description; no respect at all being had to parents, children, kinsfolk, and relations on earth, nor to any person whoever he might be, consequently not to dignities, nor to riches, and the like, but only to the differences of mutual love and of faith, the faculty of receiving which they had received from the Lord when they lived in the world.

3. It is the Lord's mercy, that is, His love towards the universal heaven, and the universal race of mankind, consequently the Lord alone, who determines

all and everything into societies ; it is this mercy which produces conjugal love, and thereby the love of parents towards their children, which are fundamental and principal loves ; hence come all other loves, with an indefinite variety, which are most distinctly arranged into societies.

4. Such being the nature of heaven, it is impossible for any angel or spirit, to have any life, unless he be in some society, and thus is in the harmony of many, a society being nothing but the harmony of many ; for there can be no such thing as life in an individual, unconnected with the life of others ; nay, it is impossible for any angel, or spirit, or society, to have any life, that is to be affected with good, to will, to be affected with truth, or to think, unless he have conjunction by several of his society with heaven, and with the world of spirits : the case is the same in respect to mankind, insomuch that no man whatsoever can possibly live, that is, be affected with good, be capable of willing, be affected with truth, or think, unless in like manner he have conjunction with heaven by means of the angels with him, and with the world of spirits, nay with hell, by means of the spirits with him ; for every one, whilst he lives in the body, is in some society of spirits and of angels, notwithstanding his utter ignorance thereof ; and he could not live a moment, unless he had conjunction with heaven and the world of spirits, through the society in which he is : the case in this respect is like that of the human body, in which, whatever part has not conjunction with the rest by fibres and vessels, and thus by relations of functions, is not a part of the body, but is instantly dissociated, and rejected as having no life. The societies in which and with which men have been during their life in the body, are shown to them when they come into the other life ; and when they come into their own society after the life of the body, they come into their own very life, which they had in the body, and from that life they commence a new life : and thus, according to the life which they lived in the body, they either descend into hell, or are raised up into heaven.

5. It is further to be known, that one society is never entirely and absolutely like another, nor one individual in a society like another, but there is an agreeing and harmonizing variety of all, which varieties are so ordered by the Lord, that they tend to one end, which is effected by love and faith towards Him, whence comes union. Hence the heaven and heavenly joy of one person is never entirely and absolutely like that of another, but according to the varieties of love and faith, so also are the heaven and the joy in them. These are things in general concerning societies, drawn from manifold and daily experience, concerning which societies, particularly, by the Divine Mercy of the Lord, in the following pages.—*Arc. Cel.*, 684–690.

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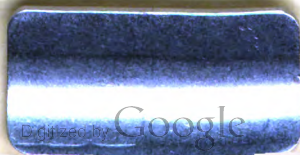
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